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AUTHOR Burke, Ken
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ABSTRACT

Suggesting that the celebration of care rather than the rejection of power is an attitude that can embrace positive actions of both genders, this paper examines some key writings of the "men's movement" to see if self-proclaimed post-patriarchal men are likewise willing to accept the identity and substance of women in their new worldview. The paper quotes at length from three works accepted by the cultural (but not academic) mainstream: "Iron John" (R. Bly); "King Warrior Magician Lover" (R. Moore and D. Gillette); and "Fire in the Belly" (S. Keen). Sections of the paper address statements of principles for evolving men; awareness of being located within a system of power relationships; awareness of occupying a position with a relative allocation of power; development of a sense of human family; encouragement for individuals to acknowledge social position and goals for change; and development of a vision of mutual care and responsibility. The paper concludes that "wild men" do care enough, when they are able to get sufficiently wild (in an awakened manner) to know what they really want to care about. Contains 6 notes and 34 references. (RS)

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A Case Study of Curistic Rhetoric in Social Movements:

Do Wild Men Care Enough?

Ken Burke
Department of Dramatic Arts and Communication
Mills College
Oakland, CA 94613
(510) 430-3152
e-mail: ninak@mills.edu

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A CASE STUDY OF CURISTIC RHETORIC IN SOCIAL MOVEMENTS:

DO WILD MEN CARE ENOUGH?

In a world where peace negotiations are shattered by terrorist bombings, where political candidates win votes by appealing to xenophobia, and the mass media thrives on exposing and exploiting every weakness of elected leaders, Helen Sterk's (1995) concept of "curistic communication and rhetoric" is a welcome perspective. Beginning with the premise that traditional rhetorical theory does not include either women or men who do not fit hegemonic masculinist norms, Sterk offers the observation that the standard feminist critiques--whether essentialist or cultural/socialist/postmodern--of the exclusionary male paradigm do not go far enough in expanding the constrained patriarchal model:

> If women's lives are formed by masculinist forces, powers women do not share, then women cannot be held responsible for their acts. Women, then, are defined by the forces of masculine hegemony. Their agency, their choice-making cannot be seen or heard if women are positioned as victims.
>
> So, the problem with extant theories, simply put, is that they obscure the possibility of men's good and women's evil. Such theories, I would suggest, serve no one well. (p. 3)

Rather than perpetuating an argumentative blind alley, Sterk proposes that the celebration of care rather than the rejection of power is an attitude that can embrace the positive actions of both genders and build toward common ground rather than focusing on redressing past grievances. "Within a curistic communication and rhetorical paradigm, central concerns would lie with persons, in relation to each other" (p. 8) emphasizing responsibility, respect, listening, advocacy work, and human interdependence. She then presents a curistically reframed citation of Lerner's (1993) conditions of a feminist consciousness:

> Awareness of persons that they are located within a system of power relations.
> Awareness of persons that they occupy a position with a relative allocation of power within that system.
> Development of a sense of human family.
> Encouragement of individuals' construals of their situations, as well as expression of their goals and strategies for changing their positions.

Development of a vision of mutual care and responsibility. (Sterk, 1995, p. 10)

To provide an extension of one of Sterk's goals--encouraging feminists to accept the humane actions of men even within the patriarchy--I will attempt here to examine some key writings of the "men's movement" begun in the early 1990s to see if self-proclaimed post-patriarchal men are likewise willing to accept the identity and substance of women in their new worldview. While there are many texts to be considered in defining the men's movement, three that stand out for their acceptance in the cultural (although not the academic) mainstream are Iron John (Bly, 1990), King Warrior Magician Lover (Moore & Gillette, 1990), and Fire in the Belly (Keen, 1991). In keeping with what I understand to be curistic principles, at this stage of investigation I will quote at length from my sources so that they may speak adequately for themselves in addition to the interpretations that I will offer.

Curistics and the Men's Movement

Statements of Principle for Evolving Men

Each of the authors cited above can clearly be connected to a Jungian understanding of the nature of human development and relationships. While this has proven to be widely accepted in cultural acknowledgment of "New Age" values and celebrations of Bly, Keen, and Joseph Campbell (1988) in the popular press and numerous PBS interviews with respected journalist Bill Moyers, a similar embrace has not been forthcoming in academia. For example, Craig's (1992) Men, Masculinity, and the Media takes a very traditional sociological approach to the gendering of men in areas such as popular music, comic books, beer commercials, prime time television, war films, news, and sports without once referencing Bly, Moore and Gillette, or Keen[1] Similarly, Heller (1993b) lists twenty-eight notable books on men and masculinity in sports and the media without including my chosen three and further goes on (1993a) to cite scholarly complaints against the attitudes and activities inspired by Bly's "Iron John" movement. Campbell as well, with his grounding in Jungian depth psychology and

archetypal analysis, represents a line of thought generally out of favor in an intellectual arena currently more attuned to the perspectives of semiotics, ideology, and deconstruction, despite his growing popularity since his death a few years ago.

Nevertheless, there have been attempts by Wehr (1987) to reconcile Jungianism with feminism and by Rushing and Frentz (1991) to reconsider the value of Jung and his followers in integrating "a concern for external, economic relations with internal, psychological realities" (p. 403). Working further with this premise they present the concept of "cultural individuation" (p. 392), the maturation of a society of self-aware individuals who have confronted their separation from the collective human experience:

> We would posit that a culture moving toward individuation would struggle against oppression based upon economic class structure and other forms of hierarchic domination, and hence would progressively assimilate more and more of the cultural consciousness into awareness. Further, we suggest that the ego-consciousness of individuals would expand outward to encompass a social collectivity which includes others as part of the Self [the Jungian expression of the wholeness of existence which guides a specific ego beyond individual consciousness]; individuals would retain, but re-contextualize, their separate senses of self within this great whole. Finally, while still maintaining their uniqueness, separate cultures would expand their identities outward into a more global, even universal, consciousness. (pp. 393-394)

Accordingly, I will move forward with my exploration of Bly, Moore and Gillette, and Keen as presenting popularly considered attitudes toward men in the modern world which may be more in harmony with the rhetorical vision envisioned by curistics than with the social science analysis of representation and construction in the media and the social order. I will begin by summarizing each author's position and will then examine how they fit into the Lerner-Sterk conditions noted above. I chose Bly (1990) as my starting point, as he is usually accorded a position of origin of the psychoanalytically-mythologically based school of the men's movement, even being acknowledged as such in Moore and Gillette's (1990) dedication as the man "who has provided the impetus for a revaluing of the masculine experience."

Bly begins his extrapolation of the relationship between the legend of Iron John to the condition of contemporary technological men by stating that "[w]e are living at an important and fruitful moment now, for it is clear to men that the images of adult manhood given by the popular culture are worn out; a man can no longer depend on them" (p. ix).[2] Bly clearly admits the sins of patriarchal extremes:

> The dark side of men is clear. Their mad exploitation of earth resources, devaluation and humiliation of women, and obsession with tribal warfare are undeniable. Genetic inheritance contributes to their obsessions, but also culture and environment. We have defective mythologies that ignore masculine depths of feeling, assign men a place in the sky instead of earth, teach obedience to the wrong powers, work to keep men boys, and entangle both men and women in systems of industrial domination that exclude both matriarchy and patriarchy. (p. x)

He then goes on to present the Iron John legend--interwoven with continuous commentary--about a wild man found under water in the forest who is brought as a captive to the king's court. There he convinces the king's young (age eight) son to steal the key to his cage from beneath the queen's pillow; fearing retribution, the boy asks John to take him into the woods as well, where he fails his initial initiation in obeying John's directives. He is then sent away to mature on his own in another kingdom, where he rises from servant to knight by taking on tasks and requesting John's aid. The young prince proves himself with the aid of boons provided by his Wild Man spirit guide, claims the willing princess, and rejoices at the wedding feast with John who is now freed to appear as a king in his own right.

Bly's account of the liberating Wild Man (one of seven male prototypes which include King, Warrior, Lover, Trickster, Magician, and Grief Man) is passionately full of his own poetry, references to Greek mythology, and a call for modern men to reclaim a sense of initiation and guidance by father and tribal elder figures. "Contact with Iron John requires a willingness to descend into the male psyche and accept what's dark down there, including the nourishing dark" (p. 6, emphasis his). Bly could easily be misinterpreted as being traditionally patriarchal because he says that a man cannot rely

on women or on his own feminine side to find his full manhood, but actually he is first encouraging of all people to imitate the ancient Egyptians in seeing both the male and female aspects of the traditional separations of sky and water (pp. 42-43) and to realize that "[t]he metaphors of the Iron John story refer to all human life, but are tuned to the psyche of man" (p. 55). His premise is that if men are too dependent on women, if they expect women to make all of their decisions, then men will not make the necessary descent into the pain of life and learn to "shudder" (p. 84). Finally, Bly tries to provide some contextual perspective by noting that most cultures do not exhibit what we have assumed to be universally normal concerning the sexual tension proposed by Freud between father and son (although it was evident in Freud's late nineteenth century Viennese society) nor do they promote the absent or ridiculed father so common in American life--which so often leads to distrust and rage in U. S. men (pp. 93-96).[3]

Moore and Gillette (1990) offer the same basic premise, that the disappearance of ritual procedures for initiating boys into manhood leaves us with a culture of "Boy psychology"--abusive and violent behaviors, weakness and inability to act on the part of contemporary men who allow patriarchy to become "the expression of the immature masculine" (p. xvii, emphasis theirs). Like Bly they claim that:

> In the present crisis in masculinity we do not need, as some feminists are saying, less masculine powers. We need more. But we need more of the mature masculine. We need more Man psychology. We need to develop a sense of calmness about masculine power so we don't have to act out dominating, disempowering behavior toward others. . . . The feminist critique, when it is not wise enough, actually further wounds an already besieged authentic masculinity. (pp. xvii-xviii)

They then go on to develop the heart of their book, which is a system of archetypes for boys and men where each positive state transcends its bipolar, dysfunctional shadow forms: the Divine Child, who transcends the High Chair Tyrant and the Weakling Prince, then ideally grows into the King, who transcends the Tyrant and the Weakling; the Hero, who transcends the Grandstander Bully and the Coward, then ideally grows into the Warrior, who transcends the Sadist and the Masochist; the Precocious Child, who

transcends the Know-It-All Trickster and the Dummy, then ideally grows into the Magician, who transcends the Detached Manipulator and the Denying "Innocent" One; and the Oedipal Child, who transcends the Mama's Boy and the Dreamer, then ideally grows into the Lover, who transcends the Addicted Lover and the Impotent Lover.

The Divine Child is like the id, a pure force of nature which can produce "an enormous sense of well-being, enthusiasm for life, and great peace and joy" (p. 23). The Precocious Child "causes us to wonder at the world around us and the world inside us" (p. 28). The Oedipal Child "is passionate and has a sense of deep wonder and a deep appreciation for connectedness with his inner depths, with others, and with all things" (p. 34). Finally, the Hero is:

> only an advanced form of Boy psychology--the most advanced form, the peak, actually, of the masculine energies of the boy, the archetype that characterizes the best in the adolescent stage of development. Yet, it is immature, and when it is carried over into adulthood as the governing archetype, it blocks men from full maturity. (p. 37)

In their conception the true adult man is simultaneously King, Warrior, Magician, and Lover, but "[t]he King energy is primal in all men" because "in many ways the King energy is Father energy" (p. 49). They elaborate further:

> The King archetype in its fullness possesses the qualities of order, of reasonable and rational patterning, of integration and integrity in the masculine psyche. . . . It gives stability and centeredness.
>
> In its central incorporation and expression of the Warrior, it represents aggressive might when that is what is needed when order is threatened. It also has the power of inner authority. It knows and discerns (its Magician aspect) and acts out of this deep knowingness. It delights in us and in others (its Lover aspect) and shows this delight through words of authentic praise and concrete actions that enhance our lives. (pp. 61-62)

Additionally they note that the Magician "is the 'ritual elder' who guides the process of transformation, both within and without" (p. 98) and "[t]he Lover is the archetype of play and of 'display,' of healthy embodiment of being in the world of sensuous pleasure and in one's own body without shame" (p. 121). In reference to the Hero and the Warrior they note: "[The Hero] does not know his limitations; he is

romantic about his invulnerability. The warrior, however, through his clarity of thinking realistically assesses his capabilities and his limitations in any given situation" (p. 80). They acknowledge spiritual Warriors (Buddha, Jesus, Mohammed) as well as physical ones (p. 85), and they cite female Warrior myths and traditions (p. 77). They further clarify that in prepatriarchal times Mother Earth was seen as the site of fertility which was expressed through male and female union but the ancient texts that have survived to our time celebrate just the generative force of the King--"It is the mortal king's duty not only to receive and take to his people the right order of the universe and cast it in societal form but, even more fundamentally, to embody it in his own person, to live it in his own life" (p. 56)--so that his impotence results in pestilence for the kingdom (which we see from Arthurian legends of the Fisher King to Disney's movie of The Lion King).[4]

While Keen (1991) is not adverse to these metaphors of manhood, he provides more of a social psychology perspective, often enhanced by testimony from his own life and from an ongoing men's group he helped to organize. He sets out to explore what it feels like to be a man today but finds that "[e]xactly what we are supposed to become is not clear" (p. 6), so his book:

> is for men who are willing to undertake a spiritual journey beginning with the disillusioning awareness that what we have agreed to call "normal" is a facade covering a great deal of alienation. But it goes beyond the valley of the shadow to celebrate a new vision of manhood--a vision of man with fire in his belly and passion in his heart. (pp. 6-7)

Keen then takes the position that despite patriarchal hegemony men are actually the ones controlled in our culture, not by actual women but by the male personal and social responses to what he calls "WOMAN." He proposes that what controls a man is "WOMAN as goddess and creatrix, WOMAN as mother and matrix, and WOMAN as erotic-spiritual power" (p. 16). Despite the suspect tone of reverse victimization here, he does goes on throughout his book to clarify that men are in no way victimized by women but are in fear of them, leading to a constant history of reactive patriarchal domination from the subjugation of the Goddess to the long-standing tradition of men initiating boys

in various ways into a lifestyle where woman-nature-pleasure must be rejected for duty. His presentation of the warrior mentality is a very negative one,[5] which he sees as giving men difficulty in separating aggression from anger: "When human beings organize their political lives around a war system, men bear as much pain as women" (p. 47).

Keen also explores the war metaphors of the business world, work life as the only real life, the loss of identity that occurs as we become passively engulfed by the corporation (an argument echoed by Mander,1991) which turns women as ruthless as men, all of which is tied into the modern economic ritual of consumption rather than a sense of self-individuation: "Debt, the willingness to live beyond our means, binds us to the economic system that requires both surplus work and surplus consumption" (pp. 52-53). For men, according to Keen, even the preoccupation with sex is only partially about desire but more about confusion and obligation: "Sex may bring pleasure or joy, but not identity" (p. 79).

In contrast to all of this hurt and confusion, Keen encourages men to move beyond a warlike and consumptive mentality into a sense of responsibility and holistic compassion. He encourages a heroic journey that is patterned not after settled Homesteaders but instead searching Pilgrims who set out on a long and arduous journey of introversion where they confront grief, shame, and fear as "psychonauts" (p. 142). He ends with a call for women and men to work together, but he warns that ideological feminism simply makes men into the enemy and blames them for everything. He prefers a prophetic feminism that recognizes how men and women have been injured by the confines of patriarchy but is open to a mutual determination to make something better of it all:

> The healing of the relationship between the sexes will not begin until men and women cease to use their suffering as a justification for their hostility. It serves no useful purpose to argue about who suffers most. Before we can begin again together, we must repent separately. In the beginning we need simply to listen to each other's stories, the histories of wounds. Then we must examine the

> social-economic-political system that has turned the mystery of man and woman into the alienation between the genders. And, finally, we must grieve together. Only repentance, mourning, and forgiveness will open our hearts to each other and give us the power to begin again. (p. 211)

Each of these authors, then, is calling for men to break from their traditions of triumphant power, violence, defensiveness, hostility toward women, and denial of the full range of their emotional and spiritual selves. However, they also see women as part of what drives men wild in the anti-social sense, at least in the manner by which men have constructed the relationships between the genders, rather than encouraging males to be responsible "wild men" who find their true natures in building constructive relationships with women. Certainly each author makes statements that might be construed as being hostile toward the social limitations imposed on men by their own conception of women --and it's a valid question whether these are actually disguised hostile statements toward women in general--so it is worthwhile to explore each in more detail in light of the Sterk-Lerner conditions of curistic rhetoric to better understand the applications of their visions.

Awareness of Being Located within a System of Power Relationships

Bly (1990) is quite blunt in presenting his opinion of the constraining relationships within the social structure between the genders; in speaking of U. S. society from the 1960s to present he says: "Young men for various reasons wanted their harder women, and women began to desire softer men. It seemed like a nice arrangement for a while, but we've lived with it long enough now to see that it isn't working out" (p. 3). In a manner similar to Keen, Bly is concerned that men, in being open to feminist critiques, have retreated too far, back to the stage of the boy prince unwilling to break the bond with Mother by stealing the key to Iron John's cage from beneath the pillow of the Queen. He also recognizes that our social structures are not conducive to the sense of autonomy and personal responsibility connoted by Iron John:

> The Wild Man is not opposed to civilization; but he's not completely contained by it either. The ethical structure of popular Christianity does not

> support the Wild Man, though there is some suggestion that Christ himself did. At the beginning of his ministry, a hairy John, after all, baptized him. (p. 8)

Despite acknowledging the social constraints and imbalances that result from power relationships, Bly is ultimately more concerned with the lost leadership and responsibility that should accompany a proper conception of social roles:

> That does not imply that we need to build up the patriarchy again, but that we need to understand that we are starving. The more difficult it is to visit the King, the more hungry everyone is. The perceived absence of the father is actually absence of the King. Addiction does not have to do with Colombian drug lords, but with the absence of the King. (p. 122)

He is concerned that young men should be initiated into a responsible sense of manhood by elders, a transformation that will inevitably cause pain to the initiate in the process of growth: "Some old traditions say that no man is adult until he has become opened to the soul and spirit world, and they say that such an opening is done by a wound in the right place, at the right time, in the right company" (p. 209). Bly, then, admits to the damaging effects of abusing power relations, but clearly advocates a generative generational hierarchy for the good of men becoming independent from overreliance on both maternal energy and adolescent uncertainty. Moore and Gillette (1990) offer a similar attitude:

> Patriarchy, in our view, is an attack on masculinity in its fullness as well as femininity in its fullness. Those caught up in the structures and dynamics of patriarchy seek to dominate not only women but men as well. Patriarchy is based on fear--the boy's fear, the immature masculine's fear--of women, to be sure, but also fear of men. Boys fear women. They also fear men. (p. xvii)

Keen (1991) also recognizes a power imbalance, but he finds that the immature masculine fear of women's power has lead to a deceptive aggrandizement of the feminine:

> It was slow in dawning on me that WOMAN had an overwhelming influence on my life and on the lives of the men I know.
>
> I am not talking about women, the actual flesh-and-blood creatures, but about WOMEN, those larger-than-life shadowy female figures who inhabit our imaginations, inform our emotions, and indirectly give shape to many of our actions. . . . We have invested so much of our identity, committed so much of our energy, and squandered so much of our power in trying to control, avoid,

> conquer, or demean women because we are so vulnerable to their mysterious power over us. (pp. 13, 15)

How this "necessary" control has been activated, of course, has often been through violent oppression: "Historically, the main difference between men and women is that men have always been expected to be able to resort to violence when necessary. The capacity and willingness for violence has been central to our self-definition" (p. 37). None of this is really necessary, of course, but all of these authors admit to its existence.

Awareness of Occupying a Position with a Relative Allocation of Power

Despite the limits of our failed and deteriorating social structure, Bly (1990) recognizes that we all have the capacity to assert ourselves and take more control of our lives. What concerns him about contemporary men since the 1960s is their incomplete development, which allows them to nurture but not to lead. "In every relationship something fierce is needed once in a while: both the man and the woman need to have it. But at the point where it was needed, often the young man came up short" (p. 4). Had we better rituals and attitudes of individualization we would all be better able to allocate more power to ourselves, at least of the inner self-sustaining sort:

> The adult warrior inside both men and women, when trained, can receive a blow without sulking or collapsing, knows how to fight for limited goals, keeps the rules of combat in mind, and in general is able to keep the fighting clean and to establish limits. (p. 168)

Moore and Gillette (1990) present a similar scenario, where they note that in developing a sense of identity in our culture men have few Boy to Man rituals, except those offered by the military and street gangs, which produce "a kind of masculinity that is skewed, stunted, and false" (p. 5). Real initiation would bring about a symbolic death of the Boy rather than amplifying his adolescent understandings. Further, these modern rituals do not feature sacred space and ritual elders, so the initiations that some men now endure simply create an "every man for himself" survivalist (whose attitudes are increasingly courted in political campaigns). As active Jungians, Moore and Gillette hope for society to provide something better by celebrating the feminine Anima in every

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male and the masculine Animus in every female rather than be caught up in the problem that "[t]he devastating fact is that most men are fixated at an immature level of development" (p. 13). Rather, they encourage men to realize that:

> if we access the Hero energy appropriately, we will push ourselves up against our limitations. We will adventure to the frontiers of what we can be as boys, and from there, if we can make the transition, we will be prepared for our initiation into manhood (p. 42)

where the Hero will transform into a Warrior, under the larger benevolent guidance of the vision of the King. Power is thus self-allotted, commensurate with maturation.

Keen (1991) would also like to see men further their responsibility for allocating their individual power within our social system by becoming more adult in their self-conceptions:

> It may be useful to think about sexual-spiritual maturation--the journey of manhood--as a process of changing WOMAN into women into Jane (or one certain woman), of learning to see members of the opposite sex not as archetypes or members of a class but as individuals. (p. 16)

Each of these citations of "awareness of persons that they occupy a position with a relative allocation of power" may seem more self-directed than what was intended by Sterk in her conditions of curistics, but for these male authors the emphasis is clearly on men reformulating what "power" really means and how to change their conception and activation of it from within themselves rather than within the existing power allocations of a patriarchal society.

Development of a Sense of Human Family

Early on Bly (1990) states: "I want to make clear that this book does not seek to turn men against women, nor to return men to the domineering mode that has led to repression of women and their values for centuries" (p. x). Instead, what he wants is for men to become responsible individuals and take fatherhood onto themselves: "A clean break from the mother is crucial, but it's simply not happening. This doesn't mean that the women are doing something wrong: I think the problem is more that the older men are not really doing their job" (p. 19) because "[a]ll the great cultures except ours

preserve and have lived with images of this positive male energy" (p. 23). He seeks to eventually bring men and women together better with his program of liberating the Wild Man archetype as tutor for the modern man, recognizing that enduring the pain of our contemporary condition is an essential step:

> For the time being, it is the men and women who have passed through the grief door into their own childhood to whom the story we've retold will speak best. They will be able to use the story and others like it, blessedly preserved by the memory culture that our ancestors lived in up till the time of writing. (p. 236).

Moore and Gillette (1990) also wish for men to put aside negative behaviors and embrace more life-affirming roles within the human family:

> Any profession that puts a great deal of pressure on a person to perform at his best all the time leaves us vulnerable to the shadow system of the Warrior [the Sadist and the Masochist]. If we are not secure enough in our own inner structure, we will rely on our performance in the outer world to bolster our self-confidence. And because the need for this bolstering is so great, our behavior will gravitate toward the compulsive. (p. 94)

They further wish to restore an attitude of acceptance and respect toward women, which they find a model for in Hinduism unlike in our more monotheistically-influenced culture:

> This slander against women [Original Sin as the result of Eve's weakness], and by implication, against the Lover with whom she has been linked, sets the stage for the Jewish (and later the Christian and Moslem) notion of the woman as "seductress" who works to distract pious men from their pursuit of "holiness." (p. 127)

In a similar vein, Keen (1991) also wants to restore a balance within humanity:

> The earthquake that is shaking men and women, their roles and interrelationships, is part and parcel of this shifting of the world culture's tectonic plates. The changes in our gender roles are only one aspect of the upheaval that accompanies the death of one epoch and the birth of another.[6] And we will be in the birth process for several generations. . . . First and foremost, women want what they have been denied--justice, equality, respect, and power. (p. 5)

However, he chooses to focus his attention on a reinvigoration of the male experience:

> We are more united by our common humanity than separated by gender. Nevertheless, I try to avoid comparisons and stick to the exposition of men's experience, because at the moment men need to concentrate on recollecting and savoring their uniqueness. . . . Creating new visions of manhood and womanhood in a venture that will involve us for years to come. (p. 10)

Throughout his book he emphasizes that "[w]e need to find metaphors that do not build a genderal claim of superiority into our way of theological thinking and spiritual practice" (p. 202) and that our goals should be to end the blame game, move beyond terms of masculine and feminine except to explain traditional gender assumptions, and recommit ourselves to marriage, family life, revitalized communities, and an environmentally safe planet: "These three live or die together: The Heart. The Hearth. The Earth" (p. 232).

Encouragement for Individuals to Acknowledge Social Position and Goals for Change

Bly (1990) says that "[t]he recovery of some form of initiation is essential to the culture," (p. 35) but that in the process men must see the Wild Man as a mentor, not as themselves, because men to renew themselves through guidance and direction rather than additional assumptions of control. Like Keen, he says that at this point in human evolution that men must speak of and for themselves:

> We all know that women's ascensionism is very intense and widespread; but I think a woman could talk with much more accuracy than I could about its nature, and I think it is appropriate for women to describe it. So we will confine ourselves here to men's ascensionism. (p. 60)

And of his most important spirit guides, who will provide strategies for aimless men to improve their self-direction, he offers these characteristics of the Wild Man and the King: "The Wild Man's qualities, among them love of spontaneity, association with wilderness, honoring of grief, and respect for riskiness, frightens many people" (p. 226), yet the challenges he offers are necessary for growth while "[b]y his presence in the story, the king indicates that the landscape around Iron John is an ordered space. It is a cosmos rather than a chaos" (p. 108), which in the sense of Structuralist storytelling brings together the main themes of genres of order (where the protagonist fights to control determinate space) and integration (where the protagonist is incorporated into a stable social order) as presented in Schatz (1981). In either of Schatz's genre groupings, there is tension for the hero, who is an outsider in a spatially-contested community (western, detective, and gangster films) or who resists role-taking in an indeterminate locale

(comedies, musicals, family melodramas); Bly offers an optimistic vision of balance between the social and personal needs for stability and independence, without denying that choices and compromises must be made, as is so often the case in adolescent-driven American literature (Fiedler, 1960) and film (Ray, 1985).

Moore and Gillette (1990) as well note the difficulty that we all face in acknowledging and taking command of our social situations:

> It is enormously difficult for a human being to develop to full potential. The struggle with the infantile within us exerts a tremendous "gravitational" pull against achieving that full adult potential. Nevertheless, we need to fight gravity by dint of hard labor and to build the pyramids of first boyhood and then manhood that constitute the core structures of our masculine Selves. (p. 43)

They also desire that men would find a more ennobling concept of themselves: "Realistic greatness in adult life, as opposed to infatuation and grandiosity, involves recognizing our proper relationship to [the archetype of the King] and the other mature masculine energies" (p. 70). Finally, they call on men to move beyond the paralysis of shame:

> It is time for men--particularly the men of Western civilization--to stop accepting the blame for everything that is wrong in the world. There has been a veritable blitzkrieg on the male gender, what amounts to an outright demonization of men and a slander against masculinity. But women are no more inherently responsible or mature than men are. (p. 155)

Again, this needs to be understood in context, not that women are irresponsible or immature, but that they do not have a privileged status as fully human any more so than men. While such a statement should objectively be acceptable, it also runs up against millennia of acquired hostility from the abuses of over-privileged males under the reign of historical patriarchy rather than archetypal Kings and Queens. Given the context of past injustices it may be equally difficult to appreciate Keen's (1991) attempt to reframe the most oppressive symbol of malehood: "The phallic principle that gives men dignity and is worthy of worship is his ability to rise to the occasion [!], to answer the call of

history. The phallic man is the one who becomes a cocreator of history by daring to stand forth and seed a fertile movement with a new possibility" (p. 89).

Keen continues with his reformulation: "The historical challenge for modern men is clear--to discover a peaceful form of virility and to create an ecological commonwealth, to become fierce gentlemen" (p. 121). Like his contemporaries, Keen then talks of the struggle that lies before men of the present day in shaking off the easily lived yet strangling attitudes of the past: "So, inevitably when we come to explore the unknown landscape of the self we must become acquainted with the creatures that rule the unconscious kingdom of the night. . . . [because] Men have much to mourn before they can be reborn" (pp. 129, 136). His final statement on strategies for healthy change calls for women to work with, not against, men in this social reformation project:

> Prophetic feminism is a model for the changes men are beginning to experience.
>
> Ideological feminism is a continuation of a pattern of genderal enmity and scapegoating that men have traditionally practiced against women. (p. 195)

Development of a Vision of Mutual Care and Responsibility

Bly (1990) also does not want to continue the warfare between the genders:

> The aim is not that a man, for example, should choose the male role and then regard the female as the enemy. . . . Iron John's teaching never aimed at masculine separation, or separatism anyway, and we will soon see how deeply and in how many different ways the progress of our story involves partnership with the female principle. (pp. 175, 221)

However, accomplishing the desired result will be difficult because of the past over-reliance on the tactics and attitudes of the conqueror: "The warrior mode, however, has a poisoned or negative side. The warrior's twisted or poisoned side amounts to brutality, pillage, insistence on unconditional surrender, mindless killing, wife-beating, rape, betrayal of all the King's values" (p. 191). "Leaders, then, need to be strong enough so that the young men can let them carry their inner King for a while, and then to live long enough so that the young men can take it back, still undamaged, and let the King live inside them" (p. 111).

Moore and Gillette (1990) express similar concerns for proper leadership by noting that "[t]he weak or absent father cripples both his daughters' and his sons' ability to achieve their own gender identity and to relate in an intimate and positive way with members both of their own sex and the opposite sex" (p. xv). They hold out for an ideal of a stronger, more integrated social fabric where men and women would work together rather than struggling alone:

> Man psychology, as we have suggested, has perhaps always been a rare thing on our planet. It is certainly a rare thing today. The horrible physical and psychological circumstances under which most human beings have lived lives most places, most of the time, are staggering. . . . Ours is a psychological age rather than an institutional one. . . . Ours is a culture of the individual rather than the collective. . . . Just at the time when it is necessary for survival that immaturity be replaced by maturity--that boys become men and girls become women--we are thrown back upon our own inner resources as men, struggling toward a wiser future for ourselves and our world pretty much alone. (pp. 45, 144)

They then conclude their book by asking that we all struggle to be the best individuals that we can be, to force ourselves to examine the depths of the archetypes that they have presented but with an understanding that we are building toward healthy communities rather than isolated, self-sufficient survivors. Keen (1991) offers a similar perspective on how males can be grander men: "Manhood can be defined only in relational terms. How large and generous we may become depends on the size of the Other we take into ourselves" (p. 103); "First and foremost, the vocation of now and future men is to become gentle and earthy" (p. 120). He then goes on to describe in detail his concept of the better realized gender relationships of a healthier society:

> The radical vision of the future rests on the belief that the logic that determines either our survival or our destruction is simple:
> (1) The new human vocation is to heal the earth.
> (2) We can only heal what we love.
> (3) We can only love what we know.
> (4) We can only know what we touch. (p. 119)

The "new" hero would be defined by wonder, empathy, a "heartful mind" (p. 158), a strong response to moral outrage, a dedication to "right livelihood" (p. 167), enjoyment, friendship, communion, husbanding (putting down roots), and--echoing Bly--wildness.

Conclusion

The premise of curistics supports Sonja Foss's and Cindy Griffith's (1995) "call for an understanding of rhetoric as suggestion, as evoking possibilities, as self-expression" (Sterk, 1995, p. 7), which is certainly the case with each of the primary authors under consideration in this essay. My concern has been whether Bly, Moore and Gillette, and Keen are in harmony with the aims of inclusive curistics or whether they are (even inadvertently) establishing a new masculine paradigm that still has no room for equal recognition and participation by women. Despite their focus on the experiences and necessary self-sufficiency of men in bringing about their own transformation, I do not find their premises or their goals to be hostile toward or dismissive of women. It is true that they find a need for men to be more independent from women--or at least their false conceptions of women--before they can effectively take part in a constructive male-female community building project, but this just has to do with the same sense of identity reclamation that is currently being demanded by women and people of color. While men, especially white men, have been the principle architects of exclusion for many millennia of human history (even to the point of producing languages such as this one that are "semantically sexist" in their structure, as displayed in the two words prior to this parenthetical aside), men's own identities have been also been obscured in the process.

Bly, Moore and Gillette, and Keen--despite any stereotypes of half-naked businessmen drumming in the woods that the "men's movement" may have acquired in the popular press--seem to me (admittedly, another white U. S. male of roughly their generation) to be sincere in their attempts to help modern men find a better sense of identity that the one offered in the collective action-adventure heroes, patriotic politicians, advertising beer guzzlers, and real abusive husbands and fathers that so

often populate our cultural landscape. They do urge temporary withdrawal from the world of women, but only for a sense of personal reacquaintance, a liberating of an authentic identity with which to work better in harmony with like-minded, curistically-inspired women. Fathers, as available, nurturing role models are hard enough to come by in our society, let along Kings and Warriors, so their goals could easily seem lofty, distant, or unlikely. Still, such goals are necessary if men are to be able to construct positive, caring visions of themselves to measure their reality against.

Sterk (1995) began her paper with an analysis of how neither traditional rhetorical theory nor feminism is equipped to handle the "gentlemanly engagement" (p. 2) of the movie Apollo 13. I would like to conclude with another commentary based on current films. Much has been made of the continued paucity of positive female role models in our society, as evidenced by this year's Oscar nominees for Best Actress where the contenders included two prostitutes (Elisabeth Shue in Leaving Las Vegas, Sharon Stone in Casino), a frustrated housewife (Meryl Streep in The Bridges of Madison County), and a frustrated older sister who finally becomes a wife (Emma Thompson in Sense and Sensibility). Yet the award was won for a role in which a nun provides a moral center to a distressing tale of rape, murder, and execution (Susan Sarandon in Dead Man Walking). Conversely, the Best Actor Oscar went to a performance about a lost soul who drinks himself to death (Nicholas Cage in Leaving Las Vegas), while other contenders involved an obsessed U. S. President who resigns before he can be impeached (Anthony Hopkins in Nixon), and a bigoted murderer who finally faces fear and atonement in the death chamber (Sean Penn in Dead Man Walking). More positive portrayals emerge in the dedicated teacher played by Richard Dreyfuss (Mr. Holland's Opus) and, most significantly, the emerging but tragic poet played by Massimo Troisi (The Postman [Il Postino]). However, Dreyfuss's character is Romantically self-sacrificing in a manner that all of my authors warn against and Troisi is a truly tragically heroic actor who sacrificed his own health and life so that his film could be completed,

even though his efforts were overshadowed by a fictional story of drunken ennui (and the men from Apollo 13 are still lost in space in terms of Academy voters). Curistic rhetoric would likely have its work well cut out in the lives of Hollywood moviemakers.

I would conclude, then, that wild men do care enough, when they are able to get sufficiently wild (in an awakened manner) to know what they really want to care about.

NOTES

[1]Although sociological, ideological, feminist, cultural studies, or deconstructionist staples such as Louis Althusser, Roland Barthes, Andrea Dworkin, Umberto Eco, John Fiske, Michel Foucault, George Gerbner, Todd Gitlin, Erving Goffman, Stuart Hall, Jacques Lacan, Tanya Modelski, Laura Mulvey, and Laura Rakow are well represented.

[2]Similarly, Campbell (1988) noted that older myths have lost their meaning in the modern world where we have become too fixated on the legends (largely male warrior dominated) of specific cultures to see the grander human experience that underlies all stories:

> The only myth that is going to be worth thinking about in the immediate future is one that is talking about the planet, not the city, not these people, but the planet and everyone on it. . . . And what it will have to deal with will be exactly what all myths have dealt with--the maturation of the individual, from dependency through adulthood, through maturity, and then to the exit; and then how to relate this society to the world of nature and the cosmos. (pp. 8, 32).

[3]Likewise, Fiedler (1960) and Wood (1995) note the preponderance of adolescent male prototypes in American fiction and film, avoiding the responsibility of marriage and family while reveling in the ironic freedoms encouraged by the inconsistencies of American ideologies.

[4]In attempting to keep a focus on our basic question of whether these men's movement treatises fully encompass all people or are simply new variations on exclusionary, male-supremacist paradigms it would be useful to note that Carol Pearson (1989) slightly preceded Moore and Gillette to publication which a six-step concept of human evolutionary archetypes--the Innocent, the Orphan, the Martyr, the Warrior, the

Wanderer, and the Magician--meant as role models for either sex. Specifically, she sees the concept of hero in terms of Jungian individuation (as expressed by Campbell [1949] in an often-cited summation:

> A hero ventures forth from the world of common day into a region of supernatural wonders; fabulous forces are there encountered and a decisive victory is won; the hero comes back from the mysterious adventure with the power to bestow boons on his fellow men. [p. 30])

where all of the stages of development contribute to the concept of each of us as self-realized hero rather than the type of arrested-adolescent hero envision by Moore and Gillette (which is more akin to the American monomyth as presented by Jewett and Lawrence [1977]:

> A community in harmonious paradise is threatened by evil; normal institutions fail to contend with this threat, a selfless superhero emerges to renounce temptations and carry out the redemptive task; aided by fate, his decisive victory restores the community to its paradisal condition; the superhero then recedes into obscurity. [p. xx])

Pearson (1989) advocates the journey through the five stages beyond the Innocent as aspects of becoming a fully-balanced hero, not just a warrior-like crusader:

> Ironically, just as women, working-class men, and minority men are embracing the Warrior archetype, many white middle- and upper-class men are expressing great alienation from it. . . . The problem is that focusing on <u>only</u> this heroic archetype limits everyone's options. Many white men, for example, feel ennui because they need to grow beyond the Warrior modality, yet they find themselves stuck there because it is not only defined as <u>the</u> heroic ideal but it is also equated with masculinity. Men consciously or unconsciously believe they cannot give up that definition of themselves without also giving up their sense of superiority to others--especially to women [emphases hers]. (pp. 2-3)

Just as balance is coming into our society by renewed understandings of goddess worship (Frymer-Kensky, 1992; Stone, 1990; Woogler & Woogler, 1989), appreciations for studies that praise the heroic ideal in common life regardless of gender or social value (Catford & Ray, 1991), and calls for a return to the concepts of tribal council leadership and consensus decision making (Mander, 1991, pp. 225-245), Pearson is recognizing a need for role models that may be embraced equally by all, which might

seem to be more universal that the programs advocated by Moore and Gillette, Bly, and Keen.

However, as Pearson notes above, there is also a contemporary interest in the Warrior image by groups in society long denied such an image for themselves, just as the main authors explored in this essay are seeking for men to find, understand, and embrace identities that they have never known. Her formulation of universal archetypes may seem more encompassing than the ones being promoted for men by Moore and Gillette, but, as I see it, their goal--like hers--is to help men see beyond the image of strong-arm protector, whether defined as hero or warrior, to a vast catalogue of recognizable social types, only a few of which are truly mature and life-enhancing. Even Rushing and Frentz (1991) offer a similar call for diverse viewpoints in their argument for not letting ideological perspectives become the "warrior" in the field of rhetorical criticism:

> Indeed, if the ideological approach is allowed, through the default of alternative voices, to coopt the moral territory as exclusively its own, rhetorical criticism will be impoverished by what it ignores--namely, the role of the interior world of the psyche in the visualization of a cultural ideal. The liberation of the material person becomes the oppression of the soul. (p. 403)

[5]In this sense he is very similar to Myriam Miedzian (1991), another psychologist, who documents an American culture of male aggression, including a tendency of men to distance themselves from their actions by displacement strategies such as referring to war and defense technologies as if these were sporting events. Her findings may be summarized as follows:

> To say that violence has innate roots in biology, can be provoked by certain types of situations, but is subject to enormous variations based on environmental conditions, is very different from saying that it emanates from an instinct or drive made up of aggressive energy that creates internal tension and demands release regardless of external conditions. . . . Higher levels of testosterone seem to be a factor in greater male violence, but it may be that these are not so much linked directly to offensive violent behavior as to a lower threshold for frustration, more irritability and impatience, greater impulsiveness, a tendency to rough and tumble, and perhaps a greater concern with dominance, all of which can easily be precursors of violence. (pp. 56-57, 73)

Keen and Miedzian take opposite approaches in their programs for human renovation, though, in that he encourages personal growth and responsibility by men while she feels the need to offer social sanctions: mandatory lock boxes for parents to censor adult material on television; the reclassification of pornography as illegal obscenity; banning boxing and borderline violence (fistfights, etc.) in all sports; banning TV commercials for beer and restricting its consumption at sporting events; revising the movie rating system to reflect violent content; banning concerts that promote such things as violence, racism, drinking, or drug-taking; rating audio content with bans of sales of adult content to minors; banning children's attendance at professional wrestling matches; and establishing government regulations against violent and dangerous toys. It would seem that a curistic attitude would encourage Keen more in his attempts to change actions rather than to offer widespread moral legislation.

[6]This echoes McLuhan's (1962, 1964, 1967) idea of the difference between oral and electronic cultures on the one hand (which are often described in "feminine" terms) and written/print cultures on the other (which often are seen as having "masculine" traits), with inherent conflicts occurring when the two perspectives meet. However, McLuhan did not attribute social organizations to gender but rather to the way in which various media give direction to a society's structure and self-concept, with oral societies being tribal and interactive, written/print societies being visually-dominated and focused on the privacy of individual egos, and electronic societies being re-tribalized on the scale of a technological, multi-sensory global village. One scholar who has extended McLuhan's concepts into a variety of recent applications is Meyrowitz (1985), who describes the impact of access-based technologies, especially video, on the former monopoly relationships between unequals such as parent-child, male-female, or politician-constituent. As he develops at length, changing technologies cause challenges, often hostile, in maintaining the power structure of the past.

Clearly McLuhan's Print Age (which effectively spans the Renaissance from the Western development of the printing press to the assembly-line hierarchies of the Industrial Revolution) is rife with the problems of individualism and territorial aggression noted above. Specifically, McLuhan (1968) felt that violence (including violence against women, I would add) accompanied the loss of uniqueness, so hallowed as the Western (and patriarchal) norm, in a corporate world of collective culture: "When our identity is in danger, we feel certain we have a mandate for war. The old image must be recovered at any cost" (p. 97). McLuhan's biographer Philip Marchand (1989) carries this further:

> Because the new electronic technology was rapidly eroding American images of selfhood [manhood]. . . . it was not surprising that U. S. military adventures resulted. (The same process could be used to explain revolution and war in Third World countries.) [emphasis mine]. (p. 209).

Thus, the cult of identity that carries with it the concept of expanding individual egos--normally of the adolescent male perspective--and national boundaries to their confrontational limits also carries a destructive reactive mechanism as identity is threatened by change or transformed by communal or corporate attitudes. Marchand elaborates:

> Discarnate man had absorbed the fact that he could be present, minus his body, in many different places simultaneously, through electronics. . . Under these circumstances, the self, or identity, of discarnate man was virtually swamped by the barrage of images and information in a phantom electronic world.
>
> This destruction of private, personal [male] identity was the unexpected worm in the apple of integrated sensuous life McLuhan had happily proclaimed in the early sixties. . . .
>
> These TV children [male and female] seemed aimless, undisciplined, and illiterate. Even worse, the identityless inhabitants of the acoustic world reacted to their state by acts of violence, physical and psychological. Violence, as McLuhan pointed out, was the unfailing remedy for those [males] deprived of their identities [by and large, females have not reacted in this manner]; it was one method, often futile but always available, of grasping for the meaningful. (pp. 238-239).

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